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ADDRESSES
ON THE OCCASION OF THE
/

INAUGURATION.

OF
Rev. Charles Henry Fowler, D.D.,

AS
PRESIDENT OF THE NORTHWESTERN UNIVERSITY,

JUNE 26, 1873.

CHICAGO:
R. R. McCABE & Co., PRINTERS, 57 WASHINGTON ST.
1874.



NORTHWESTERN UNIVERSITY,

CHARTERED JAN. 28, 1851.

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REV. E. O. HAVEN, D.D., LL.D.,	" " 22, 1869.
REV. C. H. FOWLER, D.D.,	" OCT. 23, 1872.

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STATEMENT.

At a meeting of the Board of Trustees of the Northwestern University, held Oct. 23, 1872, pursuant to a special call, President E. O. Haven, having been elected Secretary of the Educational Society of the Methodist Episcopal Church, tendered his resignation as President of the Northwestern University, and it was accepted. Rev. Charles H. Fowler, D. D., was unanimously elected President of the University. The Executive Committee was instructed to arrange for the inauguration, in case of Dr. Fowler's acceptance. In consultation with the President and Faculty, the inauguration services were ordained to transpire on the 26th day of June, 1873, at 10 o'clock a. m., in the University grove, between University Hall and the lake. In the absence of the President of the Board, Hon. Gov. John Evans, the Board, in session June 24, 1873, appointed Robert F. Queal, Esq., to preside on the occasion and make the presentation address. At the time and place appointed, in the presence of the Governor of the State of Illinois, Hon. John L. Beveridge, and of the Board of Trustees, and of the Faculties of the University, and of visiting clergymen, Dr. Fowler was formally inducted into the office of President of the Northwestern University, in the service as follows:

MUSIC BY THE BAND.

PRAYER, *By Rev. L. Hitchcock, D. D.*

MUSIC. SINGING.

PRESENTATION ADDRESS AND TRANSFER OF THE KEYS OF THE UNIVERSITY, *By Robert F. Queal.*

MUSIC BY THE BAND.

ADDRESS—CHARGE, { *By Rev. Edmund G. Andrews, one of the
Bishops of the M. E. Church.*

MUSIC. SINGING,

INAUGURAL ADDRESS, *By President Fowler.*

BENEDICTION, *By Rev. H. Bannister, D. D.*

PRESENTATION ADDRESS

On Behalf of the Board of Trustees

BY ROBERT F. QUEAL, ESQ.

The Board of Trustees of the Northwestern University, in the presence of its faculties, students and friends, have met to inaugurate and formally invest with the dignity and responsibilities of the place, their unanimous choice for President of this Institution.

The day is one of marked interest to us, and, doubtless, will be memorable in the history of the institution. Twenty years ago the foundations of the institution were laid by a band of noble, self-forgetting, far-seeing men, to whom, in connection with education here, all after time will be a debtor.

From small beginnings, by sagacity in accumulating, by frugality and patient husbandry of resources, by a wise blending of progress and caution, aided from time to time by generous gifts, there has been gathered here, under control of and belonging to the University, for educational uses, in buildings, grounds, museums, libraries, apparatus, endowed professorships, productive and unproductive property, an aggregate value of one and one-half million of dollars. Including the appliances and property of the Garrett Biblical Institute — a separate institution for theological training, but closely allied in some departments of its educational work with the University, — an estate in value of two million dollars is held here in trust for higher educational uses.

No day of its past has seemed so auspicious for this institution as this.

It has an efficient and largely attended Preparatory or Academ-

ical department ; a College of Literature and Science, thoroughly organized and ably manned ; a Medical department in the Chicago Medical College, with an able faculty and many years of honorable history. Through the influence and efforts prominently of its recently elected President, a College of Technology for the teaching of the applied sciences, has just been ordained by the trustees, and arrangements have been substantially completed for a Law department conjointly with the Chicago University, the school to be located in Chicago. And responding to its own broad and generous impulses, and to the growing sentiment of the age, several years since it opened its college classes to women on the same terms as to men, and it has now attached to itself the Evanston College for Ladies, which is henceforth to be "The Woman's College of the Northwestern University," and it has placed in its own governing board and in its faculty of instruction women with the same prerogatives as men.

Thus established, endowed and organized, bold in its provisions for the broadest culture, inflexible in its adherence to Christian learning, its promise of usefulness seemed never so great, an assured and beneficent future never so certain. May we not restrain our impatience and pause for a moment before we advance to the pleasant duty and entertainment of the hour, to refer to those who have in this high office preceded him who honors us and whom we honor this day with a formal investiture of the dignity of the Presidency of this Institution.

In the flush and beauty of a generous, richly endowed manhood, by overwork before his prime, the University's first President—the sanguine, silver-tongued, saintly Clark T. Hinman—fell in the work to which he had dedicated his life. His successor, Randolph S. Foster, blending all sweetness and gentleness of spirit with a mind of keen, incisive, controversial, crushing power—with winning, wonderful pulpit gifts, now serves the church through her wide fields in episcopal supervision.

His successor, Henry S. Noyes, though never elected to the Presidency, was for many years the executive officer of the faculty, as well as industriously devoted to the material interests of the University. With a noble presence, with rich intellectual and manly endowments, with a love for the University that knew no abatement, living or dying, he has passed from his labors to the rewards of the faithful beyond our sight.

Other members of the Board of Instruction still holding honored and useful relations thereto, have, at different times, acted with efficiency as executive officers of the faculty.

The recently retiring President, Erastus O. Haven, with well rounded, fine equipoise of character, came to us crowned with success as preacher, editor and educator, giving to us his ripe experience and judicious management, and has now been placed by church authority in charge of her general interests of education.

Without haste, without hesitation, there is one now before us ready to formally receive the Presidential authority held so ably by others before him.

A young man of thirty-five ; but one whose whole public life has been before our own eyes ; one with regal intellectual gifts improved by severe mental discipline, and with great power of physical endurance ; one who for more than ten years has been an earnest, laborious, successful Christian minister, with pulpit power known and recognized throughout the land ; one whose defense of the public schools and unflinching advocacy of social and moral reforms have left a deep impression on the public thought and conscience ; one who at twenty-seven pronounced an eulogy upon the martyred president—the most illustrious name of this century,—with an analysis of character so accurate and complete, with such fitting words, as to be declared by Justice Porter, of the New York Court of Appeals Bench, worthy a permanent place in our national annals and literature ; one who now for nearly a year has with marked success discharged the duties he is to formally assume to-day. The name you all know—Charles H Fowler.

The pleasure and duty alone remain, on behalf of the trustees, to hand to him, as I do, these keys, as symbols of the dignity, responsibility and authority of the President of the Northwestern University, with which he is now declared invested.

CHARGE

ON BEHALF OF THE CHURCH

BY REV. EDMUND G. ANDREWS,

One of the Bishops of the Methodist Episcopal Church.

He to whom it would naturally have fallen to speak on behalf of the church a word of welcome to this newly-inaugurated President, is at this hour, as we suppose, sailing on the Pacific. By the West he seeks the East. He will soon, so please it God, be in the presence of the great Oriental civilizations, and become familiar with educational systems, which though comparatively narrow in range, and mechanical in method, are nevertheless of venerable antiquity and of great power. But he will look on no scene like the present. He will join no body of religious people who, out of loyalty to their invisible Head, gather to mark and assist the progress of a great University, founded by the liberality of faith, and consecrated to the pursuits of all knowledge under the auspices of religion. Nowhere but in Christendom will he find religion originating and guiding great systems of popular instruction, and crowning them with the college and the university.

I.

Let no one wonder that the Christian Church has been and is the foster-mother of education, the chief patron of the highest culture: It could not be otherwise, and yet be true to itself.

In so far as education improves man's outward condition, stimulates his practical faculties, makes him master of the secrets and forces of nature, multiplies his resources, improves and

delights his taste, and brings him into harmony with natural law, Christianity, the great philanthropy, must approve and assist it. Even so the Divine Lord, journeying to the Atoning Cross, turned aside to touch blind eyes, to heal diseases, to console sorrow, to increase festal joy. Because the Earth and all that it contains are the Lord's, and because man is by that Lord set to know, subdue and appropriate this wonderful creation, and therein find, in part, his well-being, the church rejoices in the increase of useful knowledge, and the invigoration of the practical faculties. It deems it not beneath the aim of the faith to encourage the study of all nature—of the soils and rocks which yield food and mineral treasures; of the atmosphere on whose condition physical health and the delights of vision depend; of the laws of vegetable and animal life; of mechanical and chemical forces which may be subsidized to grind in man's mills, or drive his chariots, or convey his thoughts; of astronomical truth; of history, language, social and economic law; and, in fine, of all science and literature, as gratifying a laudable curiosity, affording practical guidance, purifying the taste, and elevating the thoughts of mankind above coarse and brutal pleasures.

But man himself is more important than his surroundings and accessories. He is the image of God. He may know God and be in conscious harmony with Him. His faculties, now infantile and weak, are destined to unlimited growth and range. Immeasurable good or evil is before him. What outset in life such a being shall have is a question to which Christianity cannot be indifferent. Itself has alone revealed the value of man—child of God, heir of eternity; and it cannot fail to commit all its intelligent disciples to such educational labors as will give to this embryo immortal the most hopeful beginning of his endless career. Its own immediate work is indeed with the moral nature—with conscience, faith, and love; but it would have these give law to intellectual faculties of the utmost vigor and sweep. It seeks, primarily, goodness, but it would have goodness sway to God-like ends, the highest forces of which man is capable. Its ideal of character is not innocence, but positive and efficient benevolence. It does not admit the maxim of a perverted church: "Ignorance is the mother of Devotion." On the contrary, it instinctively asks for light, the spread of knowledge, the discipline of faculty, as the condition of its own

permanent acceptance among mankind, and of the proper display of its own authority. It would not be king among pigmies.

And further, Christianity is commissioned to rule the world. Not by force, by new political arrangements, by wealth or social influences; but by the *truth*, the truth clearly discerned and powerfully declared, defended and enforced. How shall this be but by the aid of educated mind! Education, therefore, is the indispensable auxiliary of Christianity. Not among the fishermen of Galilee, but in the schools of Tarsus and of Gamaliel was trained the Great Apostle of the Gentiles, the Expounder of the Faith, the Author of nearly one-half of the Apostolic books. The Reformation was born in a German University, and was made possible only by a preceding revival of letters. From Oxford came the leading agents of the great revival of the eighteenth century. In an American College began, for America, the foreign missionary movement. These are but instances of the instruments which Christianity elects for its chief conquests. It summons to its aid all the resources of the schools. By History, by Science, by Philosophy, by Criticism, with Logic, with Rhetoric, with Eloquence and with Song must its truth be asserted and established. It does not disdain but rather welcomes all helpers; but the chief agents of its success are men whose ample natural endowments have been trained and invigorated in the schools. And hence, as for the reasons before mentioned, it might be expected that the church would demand and create schools, and nurture them with loving, jealous care.

II.

What might thus be expected of the church, it has not failed to do. Its history has no brighter page than that which records its sacrifices and success in this field. It rightly claims the honor of first instituting schools for the children of the people. As early as the third century, wherever the church was planted there rose also the parochial school. Successive synods and councils took them under its nurture, opened them freely to "all the children of the faithful," and made them a charge on the Cathedral funds; so that everywhere the public school was "the offspring and companion of the church."

Luther urged on the Elector of Saxony and on the Municipal Councils of Germany the duty of providing schools and skillful

teachers for all the youth, in order to secure both the safety of the state and the promotion of true religion, and he advised that the monastic funds be appropriated to this their original purpose. In conjunction with Melancthon he devised the "Saxon School System" and thus laid the foundation of that magnificent organization which is now recognized as the glory and strength of the German Empire. His work as a Reformer of Religion went hand in hand with his labor for popular education.

In America the higher education is peculiarly the child of Religion. The seal of Harvard University, the oldest in the New World, bore the legend "*Christo et Ecclesiae*"—to Christ and the Church. Yale began in the gifts of a few Connecticut clergymen, who, bringing each a few books from his library, said, "I give these for the founding of a college." Nor has the American Church in the lapse of years relinquished its purpose in behalf of education. Very instructive are the statistics furnished by the Commissioner of Education for the year 1871. Of the three hundred and sixty-eight colleges enumerated in his report, thirty only are known to be secular in their origin and management, while two hundred and sixty-one are known to be under the care of different churches.

But it may be asked whether the time has not come that the College and University, as well as the Common School, should be remitted to the nurture of the state, or at least to simply secular guidance. And this question is often asked with strong implications upon church schools as being of necessity narrow, sworn to traditional error, and unfavorable to the truest culture. Leaving the implication to be resisted by facts that all may recall, we answer that Christian men will not be persuaded to relinquish the trust received from their fathers. Uniting with their fellow-citizens on the common secular school, they will continue to found, endow, and govern colleges and universities in the interest of religion. 1. They will use the common school even though simply secular, because its work may be supplemented by the home and the home-church, and thus the education of the child be far from a "godless education," a thing everywhere and always to be reprobated. But when they send their youth from home for higher studies, then they will insist that the college be neither hostile to Christianity nor neutral, but eminently fitted in its constitution, its teachers and its teachings

to develop a Christian manhood. 2. The studies of the university, unlike those of the common school, lead directly to the questions most vexed between Christianity on the one side and unbelief on the other. These questions must rise in the classroom when the laws of Physical Nature, Psychology, History, and Ethics are discussed. And the Christian must be pardoned if he insist that his son shall not seek answer to them under the tuition of men who ignore the greatest of all facts and forces—a personal God and a supernatural revelation, and in institutions so little in harmony with Christian aims that they would not be out of place in a heathen city. 3. Moreover, to the college the church must largely look for the preparation of its ministry. In so far as it values learning and culture in its teachers and leaders, it is pledged to the sustentation of schools from which these shall come forth equipped for their great work.

III.

It is from such convictions, more or less clearly entertained, that this noble University foundation has been laid. It is from such convictions that this occasion of the inauguration of a new President commands the eager interest of so large and distinguished an assemblage. We cannot be otherwise than deeply interested in the result of this hour's work. Gathered on this fair summer day in the presence of these noble structures, under the shadow of these academic oaks, with the gentle murmur of this inland sea breaking at our feet, we are thankful, hopeful, and yet gravely anxious.

We congratulate you, sir, that you have been deemed worthy to receive the keys of an University so nobly begun and so full of promise. We congratulate you on its fair site by these waters and in the vicinity of the wonderful City of the West. We congratulate you on the amplitude of its endowments, the range of its plan, the results of its past work. We congratulate you on the indications recently given of a still existing liberality which will, we trust, be sufficient for all the demands which extending knowledge and multiplying courses of instruction may hereafter urge. We congratulate you that, as you enter this Presidency, the University admits the claim of woman to all opportunities of culture, and incorporates the Woman's College as an integral part of its educational system.

May I add that the church implores your utmost fidelity to the trust this day confided to you. It expects that so far as in you lies you will maintain this University as a seat of the broadest and truest Christian culture. Through a succession of years, it will demand from you and your co-adjutors bands of young men and women, disciplined in faculty, abundant in knowledge, and "strong in the faith which is in Christ Jesus." It gives to no man a more noble or conspicuous field of labor; it will only be content with results proportioned to the dignity and power of the opportunity which it this day confers. And it invokes on you at this hour wisdom and strength from the one only Fountain of Good, even from Him to whose honor this University is reared.

INAUGURAL ADDRESS
BY REV. C. H. FOWLER, D.D.,

President of the Northwestern University.

Time-honored custom requires of me, as I stand this hour upon the threshold of this vast enterprise, some statement of views concerning the work here undertaken. It becomes us to leave boasting to him that taketh off the armor, yet in putting on the armor it also becomes us to spy out the land — measuring the giants and counting the cities which the Lord, the church, and the public judgment expect us to possess. An institution in a community, that is to occupy the time and thought of scores of cultivated laborers, to control capital by the millions and expend its income by the hundred thousands, to build its walls for the centuries and plan its campaigns by the thousand years, to furnish a home for multitudes of the sons and daughters of the land in a critical time of their life, and furnish character for scholars and scientists, preachers and philologists, physicians and philosophers, jurists and statesmen — an institution thus purposed and intrusted has a right to the public ear.

Inducted by you into this honorable and responsible calling and office, and for the hour poised between the right of the public to hear and the right of the University to speak, I will sketch some of the reasons justifying the existence of the University — some outlines of her work, some of the agencies and appliances by which she seeks to meet her obligations; some of the results accomplished and some of the demands of the pressing future.

I. REASONS FOR THE EXISTENCE OF THE UNIVERSITY.

1. By way of approach to this subject it may safely be affirmed that *Universities are the fruit of advanced civilization*. Like abstract terms in a language, they imply much antecedent cultivation.

It is a long journey from the Digger Indian taking his breakfast from an ant's nest with a sharp stick, up to the Christian philanthropist founding and maintaining a university. We ascend by many shining steps from savagery to the age of the earliest universities. But for the inspiration and guidance of the great school-masters, Thales, Anaxagoras, Democritus, Pythagoras, and Zeno the Elean, we had never wandered with the unsandaled Socrates, or lounged in the academy with Plato, or contended in the lyceum with the subtile and resistless Aristotle. The great schools are the growth of centuries. In raising them from the seed there is no short cut to maturity, but we may transplant or engraft and so condense the work of ages into a few generations. We took all the experiences and histories and theologies and literatures of England and Europe, and planted them in our new-world soil. The dews of a single night falling upon them gave us a rich civilization. So we can take the scholarship of the old empires and the faith and activity of the new republic and hasten with them into the public squares to find the great institutions there before us. They seem the growth of an hour but they trace their pedigree through many centuries. Like great ideas, they must make a footing in the public conviction before they can become great centers of power. Some education, low in degree and narrow in extent it may be, pertains to intelligent existence. The knowledge of the simplest industries is within the common reach. Fishing and hunting with the simplest devices; agriculture with the crudest implements; architecture limited to the construction of wigwams and tents; navigation conducted on bark and skins — all these make up a part of education. It is only the foundation, but it is something. This becomes the common property by being a common necessity. Widening horizons, extending commerce, contact with other neighbor-

hoods, varied experience, wars, dense populations, general interests elevate the scholarship. Then the front rank can be reached and held not by cunning but by patient calculation. Organized and premeditated education is then a fact. Elementary knowledge perpetuates itself as it is forced into existence by the solution of the universal problems of bread and raiment. It descends from father to son with the certainty of existence. Higher knowledge comes through two channels: first spasmodically, by gifted souls, prophets, poets, philosophers, or great thinkers. These come one or two in five or ten centuries as samples of the coming generations. They let the light down into the lower levels and set them on struggling up toward the larger measure. Second, persistently, by the wise appointments of organized, systematized, far-reaching educational plans that mature into great institutions.

The germs of these in different stages of development are found among all thoughtful peoples. The light from the East comes down to us in feeble and broken rays, yet strong enough and clear enough to indicate that the races at the foot of the Himalayas and in the valley of the Ganges had some great institutions before Jacob went down into the land of the Nile, or Abraham received the covenant. For these races had mathematics, and astronomies, and philosophies, and theologies, and literatures probably centuries before Cadmus brought the fifteen fragments of Phœnecian and Assyrian characters into Greece, which in the next thousand years were built into the perfect alphabet and the wonderful literature. The Hebrew law-giver was trained in the schools of the priests of the Sun in Heliopolis six hundred years before blind old Homer, wandering along the shores of the Mediterranean, sang of Hector and Achilles. The compass of this Egyptian instruction is indicated with some uncertainty indeed, but indicated, by the fact that Moses is said by tradition, according to Manetho, to have attained great proficiency and to have made discoveries in navigation, hydraulics, hieroglyphics, grammar, music, war, astronomy, surveying, political economy, linguistics, histories, and theology. He studied botany on Horeb's side, and geology on the summit of Sinai, and social science

in the wilderness. This was twelve hundred years before the Museum at Alexandria, the oldest state university in the world, had a manuscript, or a student, or a professor, or a foundation-stone. The school at Alexandria, on Egyptian soil, but made out of the most splendid results of Greek genius and culture, was crowded with chairs in all the known languages and literatures and philosophies of the world, from Phœnecia to India, from Æthiopia to Rome. Here the Hebrew scriptures broke out of the sacred language into the tongue of the Greek, three centuries before Paul preached the risen Messiah on Mars Hill; and this center furnished scholars for the early church till nearly all European knowledge was consecrated to the cross. We have only to open our eyes on the past or the present, on the old world or the new, to see that the great centers of learning are centers of civilization; and we soon feel that

2. *Universities are essential to civilization.* It may be claimed that Athens reached her glory without such instrumentalities. But then, Athens herself was little less than a university; her youth were kept in the society of her scholars and statesmen, her philosophers and warriors. There is not, nor has there been, a university under the sun which would not be honored to count among her professors such minds as Aristotle, and Plato, and Socrates. In her marts and along her streets her youth were taught philosophy by these great schoolmasters of mankind. Along her docks they were taught navigation, commerce, and naval war. In her streets they were trained to the highest taste in architecture. In her temples they were molded by the chisel of Phidias. In her theaters they were roused by the great tragedies and songs of Sophocles and Æschylus. In her assemblies they were trained in statecraft and oratory by Pericles and Demosthenes. Surely nothing was wanting in culture, in art, in learning, in patriotism, in poetry, in song, in precept, in society, in surroundings, to make the youth of Athens scholars by birth and philosophers by inheritance.

It is a significant fact that every people that has made a luminous spot in history has generated its light in the halls of

colleges and universities. Rome had the Athenæum as the head of the schools she scattered with her eagles. Italy, once the mother of letters and of genius, ranked as queen among the nations till her schools lost their power by losing their liberty. In the thirteenth century a school flourished in Bologna. This university was founded by Theodosius in 425, and restored by Charlemagne. Roger Bacon, the good friar known as the admirable doctor who ventured to study natural science and spend his fortune and that of his friends in experiment and in alarming the church with what they called witchcraft and the black art, who stood as the foremost man of the universities at Oxford and Paris in natural science for more than three centuries, till his great namesake, Sir Francis, came—this man tells us that in 1262 there were in Bologna over twenty thousand students. Be it said to the credit of Bologna that a woman, Novilla Andrea, in the fourteenth century, was professor of canon law, and Clotilda Tamproni was professor of Greek in our century.

The university at Paris was started as a monkish school in 792, and made over and widened into greater usefulness in 1200. It had at one time in the sixteenth century thirty thousand students. Oxford was born in the ninth century, and Vienna in the fourteenth. These have carried France and England and Austria up to the summit of their glory. The honor of Germany to-day is not chiefly in the victorious march from Berlin to Paris, but rather in the great universities, from Prague to Berlin, which have been fostered by the national spirit, and have in turn fostered that spirit, and have thus made Germany a synonym for greatness.

Italy to-day has twenty-one universities and two hundred and seventeen seminaries. No wonder that Popery has lost its advantage, and in the light of these cities which cannot be hid poor Italy finds her way back to unity. Spain has no great school. The dust of oblivion is a yard deep and a hundred years old upon her ancient universities. Importing her scholars, she must also import her liberties, if she find them. Russia has seven great growing universities. Already the great Northern Bear plays to win. Vitalize that great host

with inventive manufacturing brains, and nothing will be impossible for Russia. Switzerland supports three universities, Holland three, Belgium four, and Denmark two. England and Scotland remind us of Oxford, Cambridge and Edinburgh.

The United States has scattered the seed of universities so thickly over this continent that a Yankee emigrant can hardly stop his wagon to camp for the night but there will spring up from the warm earth where he slept a university, or at least a college. A civilization without great schools would be as impossible as saints without virtues or angels without songs.

It inheres in power to gravitate to centers, and thus, by a law as old as the universe, it draws all things to itself, either to conquer or assist. Turn such a soul as Saul of Tarsus into a city or state, and he will soon find Stephen and the synagogues and the Sanhedrim. Luther could not break out of his cloister and straighten up under the open sky without seeing Melancthon and the giants of the earth. Great men and great ideas become centers of power up to which all the ambitions and aspirations in the nation turn their hurrying feet. Then you have a school, call it as you may. Mankind will never dream of crediting any people with civilization unless they bring forth the fruits meet for such character. There must be literature; pure, vigorous, masterly, elevating. There must be art and art's refinement in taste and manners; humanities that illumine the dungeon of the convict, and sweep the alleys of the outcast; charities that light up the wretched at home and give them ideas with which to conquer their wretchedness, and that reaches the sinking, no matter how far off, and gives them truths and revelation with which to transform their characters. All this requires cultivated brain. It is impossible to have high civilization without great universities.

3. *Universities are rendered necessary by the general intelligence.* There remains the same demand for leadership, if there is to be advancement.

The sage-brush desert, though far above the sea-level as the summit of Mt. Washington, is none the less a flat, monotonous and weary waste. The army of lions must have the supreme lion to lead. The herds of wild horses, fleet as the wind, must

somewhere find a leader swift as the lightning on the morning breeze. Fill the land with schools, and books, and presses, and free pulpits, and somewhere you must have universities. Power must gravitate to centers. The republic has, according to the census of 1870, 507 colleges and 2,209 schools for higher education, and 125,059 common schools, employing 221,042 teachers and teaching 7,209,938 pupils. These vast figures only put a fraction of the world of education. These children come from all the homes of the country; they return from the school-room to kindle on the hearth the fires of holy ambition borrowed from the public luminaries. A quarter of a million of teachers turned loose among forty millions of people must revolutionize every community. Add to this work the faith and heroism of 72,459 preachers, and you have an army beneath whose tread the continent trembles from sea to sea. Put into the hands of all these workers 45,525,938 books and 1,508,548,250 copies of periodicals, and you have transformed the republic into a literary society and the nation into a reading-room. It is the glory of this country that science shines into our common homes and philosophy flourishes in our shops and factories. The path to power runs by the poor man's cot, and the honors of scholarship may be carried off by hackmen. All this renders almost imperative the demand for universities and colleges. The school-room, the pulpit, the editor's chair, the senate chamber and the supreme bench must be filled with highest culture and profoundest scholarship, or leaders must be found elsewhere and the scepter pass from the tribes of Judah.

We are at the confluence of the great races; streams of ancient blood are flowing into our veins, and all the literatures of the most varied civilizations meet and mingle in our atmosphere. The invading multitudes disembark in the darkness of each night and by the light of each new day. They hourly land in every bay and bayou of our ten thousand miles of water front. Capital comes for investment, poverty for bread, light for a candlestick, and ignorance comes for light. We have room enough for them; they cannot run down our wild herds for many a year yet, and we have single vales that can feed mankind for a thousand years. But the press and the pulpit

and the school-house must be manned by trained and tireless minds. This means training-camps, universities, somewhere.

4. *The controlling minds of history have been trained in the schools.* True, there are many noble exceptions to this rule. There stand Franklin and Marshall and Washington, who make the republic honorable by their histories. But all these were strengthened and sustained by scholars and books of scholars. There are self-made men who may well feel proud of their work. Indeed, I think that no man is more than half made who does not make himself. But not more than one man in a million can do a good job with poor tools. You can get flour out of wheat with a mortar. But I prefer a grist-mill—it grinds finer, faster, and more economically. Thus it happens that nearly all the undying literature comes from polished pens—from the Addisons and Miltons, from the Pitts and Sheridans, from the Popes and Whateleys. Take out of our own literature the work of our scholars and you open a sad gulf. All but ten of the signers of the Declaration of Independence were trained in universities and colleges. More than one-fourth of the members of the National Congress from the beginning to this day have been graduates of colleges. This fact, taking the ratio of population and graduates, shows that the colleges have given their graduates more than thirty chances to one. The histories of the White House and of the departments of government, and of the supreme bench, add emphasis to this statement. These facts call to the aspiring youth, “so run that ye may obtain.”

5. *Universities stimulate thought.* They create an atmosphere in which a dictionary or a blackboard or a compound blowpipe is necessary to a peaceful existence. They make all the gales and breezes blow toward books and brains. Make public sentiment and you can kindle or quench the faggots, build or destroy the inquisition, perpetuate or exterminate the despotisms. Human nature is weak and takes readily to rest; men are lazy. The spur of competition and the sting of threatened defeat help flagging zeal and so quicken thought.

6. *Universities are the friends of true religion.* They increase and disseminate light, and the truth seeks the light—

it needs exposure; it has nothing to dread. These schools turn the attention more toward the higher nature. In the struggle waged in every bosom they are for the immortal instead of the animal, on the side of the angel against the tiger. There is little trouble about keeping up the lower industries; there is no shirking them, they must be carried on. Nature guards them under penalty of death. Men will eat and seek eatables urged by no other argument than that nature has lodged in the stomach. But to lift them to higher aims and inspire them with noble purposes is not so easy and is something toward exalting their character. It makes larger footing for the truth. Open a library or a school in a community and you transform the amusements and the industries and the markets. The bull-fight and the tournament give way to the reading-room and the lecture-hall and the sanctuary. The arrow maker and the tent maker are superseded by the architect and the engineer. Men are set on restraining their lower propensities. They see the day-after-to-morrow and plan for it. Soon this checks worldliness and sets them in pursuit of eternal results — tones up society. Thus let one boy or girl in a community start up toward knowledge and soon a goodly procession will be moving that way. Every step up brings them more clearly within the reach of truth.

In a more definite but not more certain way the university furnishes the great defenders of the church. Providence may use weak instruments, but they cannot remain weak — the very use builds them into greatness; so God prepares great workers for and in great work. The schools of Tarsus were not second to those of Alexandria, and the school of Gamaliel was well fitted to continue the training of the great apostle to the Gentiles. Clement and Origen studied in Alexandria; Luther was a professor in the University of Wittenburg; and Melancthon was a noted professor of Greek. The reformation was committed to the foremost scholars of the age. Calvin was quite a university in himself. Beza was no mean scholar. John Knox graduated at St. Andrews. The late reformation that gave the world a new evangel was marshaled by such scholars as Wesley and Fletcher. Their song was taken up by

the Clarkes, the Bensons and the Watsons. A multitude rose up, and, fired by heavenly zeal, ran down to the battle almost as they were when they heard the first blast of the bugle. And there they did valiant service and the slain of the Lord were on every hand.

True these men did not stop to dig the ore out of the mountain and smelt and fashion it in their own furnaces. But they did take the weapons furnished by Wesley and Clarke and Watson and the great leaders. But for these equipments they would have been scattered in the first hour of battle like down before a whirlwind.

7. *Universities lighten the burdens of mankind.* Most of our heavy lifting and wearisome carrying has come from our dullness and ignorance. We have been forever taking hold in the wrong place. It is beyond all computation how we have aggravated our inherited disability. We have thrust around in all directions as if hunting for the laws of our well-being simply, or chiefly to violate them. If any one can doubt our fall in our great ancestor it must be because the multitude of our falls since leave no demand for a first fall to account for our deformity.

Doubling the channels of inheritance by each generation as we go backward it only takes a few centuries to tap all the races and drain in large supplies of distemper and leprosy and scrofula and insanity and perversity. I do not wonder that we have dwarfs, and cripples, and idiots, and criminals. It seems a greater wonder that we do not have more. But for the remedial agencies set at work by infinite mercy we might not have had anything else long before this. As it is we have reduced our life from nine or ten hundred years to thirty years and in heathen lands to fifteen years. Just of late by studying and keeping the laws of our well-being we have turned back toward longer life. The great schools have added fifty per cent. to our life and thus doubled our work day. This has been achieved by three economies: First, by stopping the violation of nature's laws and so diminishing the waste; second, by lessening the strain upon the vital force and so husbanding our strength; and third, by creating greater sup-

plies of vital force in the more skillful use and production of nutritives. All these economies are the products of cultivated brain. They are born of scientific investigation and experiment. Since the medical schools introduced the rational system of investigation, and forsook the empirical methods that prescribed by streets instead of by individuals, and bled all in one street and physicked all in the next, without the least reference to the disease, age, or symptoms of the patient—since this change, medical science has revealed the secrets of our constitutions, and has put us in a way to resist waste and destruction.

The results of careful thought are now abundant in the substitution of machinery for muscle. In Great Britain each individual has the average service of nineteen servants. No wonder they can have better food and raiment and more culture than the Hottentot who has only his empty hands. Peasants have more comfort to-day than could have been found in the palace of good King Arthur. In the age of Bacon and Shakespeare there was only one pair of silk stockings in England, and they were kept as sacredly as the crown jewels. Yesterday a respectable copy of the Bible cost twenty-five thousand dollars, and could be owned only by wealthy cathedrals and peers of the realm; to-day you can get a plainer and better copy for twenty-five cents, and the poorest man in the country can have one if he wants it. Thought has entered every field of industry, from the pantry of the house-wife to the navy-yard of the nation, from the chamber of the sewing-girl to the cabinet of the president. It has seized upon all toil, from heading a pin to heading a locomotive boiler, from cutting the eye of the needle to cutting the Mont Cenis tunnel. Where is the speed of Mercury compared with the leap of the lightning? Samson is weaker than a babe when contending with a jackscrew. What is Hercules' lifting against gun-powder? What show would there be for David's sling against a needle-gun? This vast multiplication of machinery prepares the way for the multiplication of products. While the earth can produce game and berries only for one ten thousandth of its inhabitants, the valley of the Mississippi, under the brain of genius

and in the hand of skill, can keep in luxury all the sons and daughters of Adam. It was a long journey in the manufacture of raiment from the fig leaves of Eden to the seamless garment of the Nazarene; but it was inconceivably further to the weavers from Brabant who settled in York—of whose art King Edward said, "It may prove of great benefit to us and our subjects." The Indian cotton cloth mentioned by Herodotus cost nearly as much as the same number of square feet of the Holy Scriptures before the days of printing. But Gray, and Hargreaves, and Arkwright put their brains at work, and now it is much cheaper to wear cotton than to wear nothing. Attach a bench of sewing machines to those factories, and then throw in your wool and your cotton, and by the time you can wash your hands from the shearing and the picking you can find whole suits of the finest fiber and the fairest fabric, fitted to your every wrinkle. Meantime your wife, instead of spinning, like the wife of Tarquin, who made a garment for Servius Tullius that was preserved in the Temple of Fortune; or like the wife of Cæsar, who clothed the world's emperor in "homespun," but was "above suspicion"—your wife can give her time to the government and inspiration of her sons and daughters.

Yesterday it required whole years to get word from Africa or Asia, and an infinite faith in the sailors, who described lands without touching them, and in the map-makers, who scattered mountains and deserts according to fancy and regardless of fact. But to-day, let a duke smite a serf anywhere in Russia, or let an Arab's horse stumble on the desert, or let a servant take the plague in Egypt, or let a Modoc shout one note above the regulation in America, and nearly every family in the civilized world has all the particulars before the next breakfast.

Communications make communities. This must soon embrace mankind. When we get so close together that no two can fight without endangering all the rest, the rest will not let the two fight.

The great thinkers have taken hold of the problems of bread and raiment, and distance and time, and government and destiny, and have so solved them that we now have room to grow,

and right to spread, and time to think. Thus the outside avoirdupois burdens have been lifted from our shoulders by the forces generated in universities and institutions of culture. But the great relief has been in unloading the soul from ignorance and superstition, and bad theology and bad government.

Individual culture has made room for individual character. This has brushed away the priests of superstition and the sacrifices of guilt and the veil of ignorance, so that each man in the temple of the universe has been taught to come, in the priesthood of his humanity, with the offering of his faith and affections, to the open and accessible mercy-seat. To describe the work of the schools in lifting the burdens of the race would be to write a history of mankind.

8. *Universities are the friends of the republic.* They are the fountains of intelligence. They are the great reservoirs that supply the common schools with teachers and text-books, and the result of scientific experiment and philosophical research. Trained teachers are more necessary than trained carpenters or artisans. We do not let a man bore a board or drill an iron until he has served an apprenticeship, lest he bore or drill in the wrong place. What shall we not require of him who bores or drills the minds of our children? Without universities, institutions of high training in some form, we cannot long maintain common schools; without common schools we cannot maintain general intelligence; without general intelligence we cannot maintain our liberties. The universities of the colonies gave us Jefferson and Adams and Hancock. While we owe much for such men, we owe more for the ideas and schools that came with them.

These underlie our liberties. Scylla offered Rome freedom; but she chose a despot. Cromwell tried to plant a republic; but England wanted another Stuart. France cannot maintain a republic until she educates her peasantry. And our republic will not survive our intelligence.

The power of these institutions is comprehended by the despots of the earth when they attach to the sovereignty the *control of education* with the power to coin money, issue currency, levy taxes, declare war, accept peace, and make

treaties. The study of the history of the United States was suppressed by royal edicts in the universities of Europe. As late as 1858 Prof. Luigi Philippi was imprisoned for commending the study of our constitution. The legates of the Pope conditioned Napoleon's advancement to the empire on his swearing on the cross and gospels to maintain an army in Rome for the defense of the Pope, *to appoint as Minister of Education the nominee of the Jesuits, and to suppress the study of philosophy in the University of Paris*. Napoleon took the oath, the confessionals were opened for him. The *coup d'état* followed, and the Republic went down under the Empire. This indicates how the world's great intriguers and men who cause things to come to pass have estimated the power of universities.

9. *Universities qualify men for the learned professions.* This is done in two ways: First, directly, by furnishing instruction and advantages in the specialties of these professions (to this we may refer again). Second, by preparing and developing the mind to enter upon intellectual labors worthy of intellectual leadership. It is the old and eternal question of preparation — Can the eagle mount above the storm without a practiced pinion? There is indefinite and infinite fluttering between the eagle beating about in the nest and the eagle tracing secants on the circle of the whirlwind. The camel is born in the desert. Bred in the valley of the Mississippi, his posterity might not be more enduring than the ox. The racer that wins is petted and practiced, and pruned and pushed. The Arab says, "Steeds are made of barley and the road between Medina and Mecca;" that means the best food and the longest run, 180 miles in one day—preparation and practice. Professional success lies beyond the stormy desert; he who would reach it must soar like the eagle above the storms. Life is not a holiday trip; the only sure help is ability. Professional men are employed, not for friendship, but for results. The ministry is the most nearly an exception. And even this becomes a matter of business. If you can succeed, you can stay; if you cannot, you must make room for some other man with an equally divine and more human call; for the individual is

nothing, the cause is everything. Lawyers are engaged only when we cannot help it, and few people amuse themselves with doctors and ipecacuanha. Therefore you must beat against the storms. To win in any substantial sense you must mount like the eagle, endure like the camel, and run like the racer. The increase of intelligence will intensify the competition. The great work will be given to the great workers. Men will make more careful preparation. I know a youth with rare gifts as a mathematician, and he has gone quite thoroughly into German and French, simply to have access to the German and French mathematicians. He must win. What men must have in professional life is victory. What is five or six years additional study compared with having the chances all on your side! for it is the last inch that makes the tallest man.

10. *Universities are profitable in dollars and cents.* Whatever improves the grade of civilization increases the security of society. Whatever increases the security of society enhances the value of property. In another line the measure of profit is the value of thinking industry. A man with a first-class shovel earns two dollars per day; with a first-class pulpit, twenty dollars per day; with a first-class newspaper, fifty dollars per day; with a first-class railroad, two hundred and fifty dollars per day. This is for management, outside of capital. Who can estimate the commercial value of such a brain as Beecher's, or of such a head as Mrs. Stowe's! She so enriched the Southern soil that it will produce one hundred bales of cotton instead of one, and it shall grow school-houses instead of shackles, churches instead of slave-pens, asylums instead of auction-blocks, college professors instead of criminals. Put all the seaboard cities under contribution to an ironclad war ship, or lay them in ashes at the will of the foe, and you fix some crude estimate of the financial value of the brain of Ericsson. But who can compute the value of Dr. Olin, or Horace Mann, or John Quincy Adams, or John Wesley, or John Bunyan? What shall we say of the multiplied arts and sciences and inventions of civilized life, and of the liberties and institutions of free government! When we rise into the fellowship of these forces, it seems almost blasphemy against the moral sense of

mankind to suggest mere commercial estimates. But here stands the great fact: All that a man hath can he give for his higher life. We conclude this branch of the subject, reiterating the facts that universities are the fruits of advanced civilization; that they are rendered necessary by general information; that they have trained the controlling minds of history; that they stimulate thought; that they are friends of true religion; that they lighten the burdens of mankind; that they are the friends of the republic; that they qualify men for learned professions, and that they are profitable in dollars and cents.

II. WHAT THE UNIVERSITY IS TO DO.

1. We answer in brief—teach all knowledge. Possible knowledge is so vast, and approachable from so many sides, that we hardly feel enlightened by the answer. It takes narrower form in the process for self-development in all departments of our being. There are two kingdoms over which man must be enthroned—the inner kingdom of powers and faculties and possibilities; this must be subdued, organized, developed—made into the aggressive army for the subjugation of the outer kingdom of facts, forms and relations. The vast amount of knowledge that must in some substantial way be made accessible and available by a university seems too prodigious even for enumeration. Single departments have grown larger around the waist, and taller in cubits, and deeper in foundation, than were all the departments two centuries ago.

The University of Paris in the sixteenth century, with all her thirty thousand students and corresponding army of professors, would not come up to a first-class preparatory school in the variety and extent of its requirements. They crowded some kinds of work to excess. Think of twenty thousand students, as at Bologna, studying the canon law and solving the profound question of precedence! There is more power in a single *Why?* that may prostrate a class or teacher in the elements of philosophy, than in all the old curriculum. They backed a student up into a corner of his cell and opened his mouth and crammed him with decretals and anathemas and

legends and saintly miracles, packing them down with the ramrod of authority, till his soul was dead and his heart was dead. There was no room to question but in the dungeon, and no chance to grow but at the stake. A single Why? which would only encourage a professor in yonder citadel of freedom, would have split the civilized world and have ruined the theologies of a dozen centuries.

To-day the idea of a university reaches the outer verge of knowledge. Standing on this green sod, beneath these brave old oaks, by day or by night, any man or woman can face up to the sun or to the stars, or to Him who sits beyond both sun and stars, and ask Why? concerning any fact or precept on earth or in heaven, in this world or in all worlds, for time and for eternity, and no leaf nor speck of mist will fall in wrath, and no blade of grass nor tenderest violet will wither in dismay. Here, standing on this open page of God's great work, we can call Him father and ask Him Why? and He will take our trembling hands in his and gladly lead us into all truth. If the question were what shall a particular student study, it would be necessary to elect for him. For one mind in the short day of this life could no more master all knowledges than one mouth could eat all food. A general acquaintance with the whole range of knowledge is consistent with an intimate knowledge of some parts. Because it is general it need not be vague. It may comprise the leading features and be definite and positive. But when the question is what shall be furnished for all minds, then the answer comes without seeking.

A college may be built about a single department of truths; but a university must embrace all colleges, and so seek all truths. It is easy for some men to poise on a point and swing around like a girl making a "cheese," till, inflated, they think themselves supported on all sides; but venturing, they fall down into emptiness and expose their folly. Think of a scholar described by Sidney Smith, whose great ambition was to "detect an anapaest in the wrong place, or restore a lost dative!" Think of the sweep of a soul like the vain and ostentatious Dr. Parr's, who listened to the great Pitt as that statesman in one of his memorable speeches defended the constitu-

tion and very existence of Britain, and when asked how it impressed him, replied, "We threw our whole grammatical mind upon it and could not discover one error!" One Dr. George declined to admit the greatness of *the* Frederick of Prussia, because he "entertained considerable doubts whether the king, with all his victories, could conjugate a Greek verb in (*mi*)."² He did not see that the king knew how to illustrate upon the stage of royalty the verb *eimi*—to be—and bring out its full meaning amid the rout of armies and the ruin of empires.

A university must make accurate men, but she must seek to make them men of the century and of the latest telegram—men able to interpret events, and plan on the field of action; men whom circumstances cannot desert, who can read the handwriting on the wall and dare to translate it in any court. The university cannot become a partisan in the controversies of competing studies, but like a mother she must cherish them all, giving each the security of a fair chance, and let results and advancing judgment of the age settle all questions of superiority.

It is consistent with this impartiality to state the reasons sustaining the several families or classes of studies.

2. *The Classics demand our first attention.* There are worthy scholars and experienced educators who would not admit this question as a debatable one. They say that "the memory of man runs not to the contrary," and that "the usage has been sanctified by time." But it is sufficient answer that the old laws of granite give way when the earthquake comes. Nothing is exempt from the law of revolution. Unless the ancient customs can show better reasons for continuing than mere antiquity, they must cease. The classics have held the position of power for centuries; but that may be a question of age rather than merit. At the revival of knowledge after the dark ages, Latin was the vernacular of the church and of scholars. There was not much else to teach. There was no science beyond the physical works of Aristotle even as late as the sixteenth century. Clinging exclusively to the classics now because they were once adopted when there was little else to adopt, is like clinging to the crooked stick of Cincinnatus be-

cause he chose it for a plow when there was nothing else to choose. It may further be stated that objections have been urged against the study of the classics in every country where they are studied, and often by men familiar with them. In Germany they were for a time excluded from the schools. They have been reinstated. As long ago as 1827, Yale College appointed "a committee to report on the expediency of dispensing with the study of the *dead languages*." They reported adversely, but they reported. Essays and books have been written and published on both sides of the question. To-day the modes of instructing and the extent of instruction are being modified. But the controversy is not a losing one for the old culture. Classics are in more danger from over-zeal than from all other causes. The test that must determine this question is utility. If the study of the classics is useless as an instrument of education in completing the character and outfit of a scholar, then it cannot hold its place. The danger, then, is in urging it for purposes for which it is useless.

To crowd the classics upon every student without regard to age or his aims; to hold a smattering of Greek and Latin before a knowledge of English, in cases where only a limited amount of that can be taken; to hold that it is better to decline the Greek article or a Latin adjective than to understand the principles of political economy — better to recall the history of the growth of the Greek particle than the history of the republic; better to measure a line of Homer or of Horace than to measure the resources of the continent — all this is folly, and must work against the classics. To maintain that there is no door into the world of thought but through these dead tongues; that the highest mental power cannot be approximated in any way except by the study of the remains of these two peoples, is asking too much of the countrymen of Marshall and of Franklin and of Washington. To refuse the honor of scholarship to a man who is familiar with the "unread manuscripts of God," because he is unread in the manuscripts of Plato; to withhold credit from him who can analyze the soil on which we walk, and the food on which we live, because he cannot analyze a sentence in the preface of Livy, or a chorus of

Sophocles, are decisions that will hardly be maintained by the judgment of this century and of the American people. Danger of error lies in the reaction from those overstatements. Here as in most controversies the truth lies between the extremes. The objections may be reduced to a few general statements:

(a) *That the classics are Pagan.* Yes; but that is only a name. They are from human sources, and full of human power. It is not a question of origin, but of contents; not whence? but what? The light of the Star of Bethlehem fell first on Pagan eyelids; and the supreme blessing came upon Abraham, the father of the faithful, from the hands of a wandering high-priest of heathenism. (b) *That they are impure.* Yes, in places, but not as a law. There are but few passages worse than some passages of Shakespeare, or than some statements in the Bible. The classics as encountered in modern text-books and courses of study are not open to this objection, and scholars roaming at large in the fields of literature can find sewers and Gehennas if their taste leads them that way. "To the pure all things are pure." (c) *That they are of no use.* This depends upon what you mean by use. If you mean that you will not care to handle them in the counting-room; nor in the factory, nor yet the drawing-room, then they are not of use. But very little else is of use, measured by that standard. Reading and spelling, and writing and grammar, and arithmetic through interest and proportion, are all that are required. Pat having these usable elements, with his shovel or whip is as well qualified for life as the man in the office or counting-room. The fallacy lies in what is meant by use. Thinking that only those rules which you repeat are of value is no wiser than the street gamin who wants half-raw potatoes because they do not digest and do stay in his stomach. The food that is of use is that that comes out in bone and muscle and tissue and blood and brains. The knowledge that is of use in training is that which gives compass and vision and judgment and patience and persistence and power. (d) *That few students like the classics.* Possibly; but all like play. Would it do to substitute base-ball, boating, etiquette, and twilight rambles, as more popular pursuits? Then those

who do like the classics have rights which a university is bound to respect. (e) *That the classics have only to do with words instead of things, and make word rememberers.* Yes; but words are also things. Corner-lots, sewers, tunnels, ships, homes, breadstuffs, shovels, and shanties are no more certainly things than Homer's battles about Troy, or the navigation at Salamis, or the "Epitaphs on the plains of Marathon," or the spirit that broods over Thermopylæ. To remember the meaning of words in a Latin history or poem is no more an act of memory than holding the names and classifications in science. The man who reads and understands the orations of Cicero against Catiline, or of Demosthenes against Phillip, is no more a word rememberer than he who reads and understands the oration of Webster against Haynes, or Sumner against slavery. The limited amount of time and attention given to the classics in American colleges removes all ground of objection based upon the practice of English universities.

The time for study in all our schools is too short. We are in too great haste, to succeed in making great scholars. The Greeks in the days of their glory kept their sons in training thirteen years. The Jews under Divine command kept their sons in school eighteen years, not counting the preparatory work of the first twelve years of their life. It is not uncommon for European universities to require twelve years in Greek and sixteen in Latin. There is a line of argument defending the study of the classics that may justify to the impartial mind at least as much study as we require, which is not more than seven years, including the preparations, and this not to exceed one third of the time in those seven years. This justification will be the more certain when it is remembered that the scholar is not limited to the classics, but is urged from these and with the power they give into all the fields of knowledge. (a) *The use of the classics in discipline is one of their strongest defenses.* They are adapted to the earliest stages of mental life. Philosophy, metaphysics, and the generalizations of natural science, all require more strength than the beginnings of language. Our earlier efforts after observations are in acquiring language. The

classics take hold upon us with a gentle but firm hand, and lead us up into vigor. The variety of action gives strength and nimbleness to the faculties; fitting the square words into the square holes, and the round words into round holes, develops judgment. The transferring the thought into good English gives accuracy and taste; commanding the meanings of the words and the principles of their government, strengthens the memory. Memory is one of the divinest gifts; it underlies all scholarship, and progress, and identity, and accountability. Its cultivation is no mean part of education. It is not all of it, but it is involved in all of it. The Latin and Greek are so wonderfully framed together, so complex and logical, that handling them operates on the thought as exercise in the gymnasium on the muscles. There are certain qualities of drill that can be reached better by Latin and Greek than in any other way. Mathematics tends to give the faculties point; languages breadth. Mathematics asks the exact point of intersection. Languages ask a dozen questions concerning varied meanings, rules and exceptions, gender, number, case, person, government, and the like. This work is not so fully done by modern languages because they are not so compact, logical, fixed, and dissimilar from our own. The order in which the languages are of service in discipline, it seems to me, is this: Latin, Greek, German, and French, and so down the sunshiny and moonshiny tongues of the warmer zones. While mathematics drills to the point of attention, natural sciences as a study, as sciences, require more discipline to undertake them profitably. The matter of observation, mere gathering of material, the beginning of natural science, precedes all other training, but it is feeble as a means of discipline. It is shared with the sheep that hunts the gum weed, or the ox that retraces his steps to his master's crib. Language comes in between the extremes of natural science, *i. e.*, after its instinct of observation, and before its generalizations and discoveries as science. We can hardly overestimate the value of discipline. It is like strength to the productive industries; it is better than mere knowledge, as the ability to create a fortune is greater than the ability to own it when it is given to you. As "goodness is better than

good acts," so mental power is better than mental furniture Prof. Davies, a distinguished instructor in mathematics, long at West Point, and author of a series of text-books on the subject, after an experience in Columbia College, said "that in his judgment those young men who had been trained in the classics could master the mathematics as satisfactorily in two years, as others without the training could in four years." Julian the Apostate forbade the study of classics in the schools of Christians, that the defenders of the faith might not be trained scholars. These are windows through which you can get glimpses of their training power. Culture is a good in itself, even though you cannot realize on it in Wall street. Yet in the market of eternity it shall lack no bidders. It is like perfection of muscle or of organization that never comes to consciousness till some weakness or irregularity manifests itself. A good digestive apparatus never reports its existence because it never reports anything. If it cries out, it is because it cannot help it. The more perfect our health, the more unconscious we are of its existence and value. Nevertheless, health is a good *per se*. So it is with culture—it is a good *per se*. It is like beautiful scenery about a city. You may not be able to grow potatoes or barley on the hillsides, yet they are worth having. Go back twenty miles into the level of this over-rich and productive prairie, drop down a mountain with rock and rivulet and with gorge and chasm, and place at its foot a laughing little lake to mirror its majesty and double its beauty and altitude. Or bring the Yosemite valley into this county. Though "El Capitane," and the "Dome of Liberty," and the "Cathedral rocks" never produce a blade of grass or a spear of wheat, though the "Bridal Veil" falling nine hundred feet, and the "Ribbon fall" leaping thirty-five hundred feet, never turn a wheel or drive a spindle, yet I will insure you a city there. It will charm the world like the eye of the desert—that oldest city of the world—Damascus. Men will be drawn there by the magnetism of its beauty. So go into the dead level of our productive industries and create a spirit of advanced culture, plant the graces of beauty and of taste, cultivate the virtues of peace and domesticity, and even though you

cannot grow potatoes in your parks, or wheat on your lawns, yet I will insure you a city and society there. Men will come for the fragrance that floats on the evening breeze, and for the peace that stands guard over their children.

The culturing qualities of the classics, not only in giving mental discipline, but also in enlarging the student, widening his horizons, making him consciously the heir of all the ages, justify large expenditures of time and money in their study. If Socrates had not forbidden us to put truth to a vote, this view could be supported by such men as Victor Cousin, Sir William Hamilton, and Dr. William Whewell. But I must pass on, only indicating other arguments developed by the long controversy.

(b) *The Classics open our way into valuable knowledge of the earlier stages of human society.* Words are often embalmed customs. An adage may contain whole theologies. An axiom may preserve whole systems of government. In the search for pre-historic man, as we stand on the most ancient records and peer back into the darkness of savagery, any fable or myth floating by may give us a hint of truth; any song coming out of the gloom may direct us to the secret of our search; any custom or social habit or crystalized prejudice that lies beyond may be of great service. Whoever would search the old regions must take the torch of old languages to read the epitaphs. He must have eyes to see the old monuments, and ears to hear the voices from the old sepulchers. For he searches for secrets which none but God and the mighty dead can reveal.

(c) *The Classics enable us to note the origin and descent and growth of ideas.* This is the marrow of history and the juice of philosophy. The force of the New Testament doctrines is vastly augmented by giving them the advantages of their historical growth. The spring that oozed out of the garden of Eden where Abel offered his lamb, grows into a brook, then a river—a resistless tide bearing up the Lamb of God and all mankind.

(d) *The Classics give us insight into Greek and Roman forces that largely mold our civilization.* This is a Christian civilization, but in doctrine it is grown upon a Hebrew root.

Its tone is from the Greeks, and its form still shows the mold of the Romans; the old wooden plow has now a steel point, and the coat of mail has grown into a casement for a whole crew. Legislation and government at home and abroad are in the old lines. Greek and Roman thought is woven into all our customs; it makes up a large per cent. of our culture. An English statesman might as well be ignorant of the rights that took root on the field of Hastings as for an American scholar to be ignorant of our inheritance from the old civilizations.

(e) *The Classics help us to a knowledge of our own tongue.* Trench says that thirty per cent. of the words used in our literature are derived directly from the Latin; probably as many more are derived indirectly from the same source. Let us not have foreign and unexplorable regions in our own tongue. Our literature is full of classical allusions that can be understood only from the forum near the Tiber, and from the Acropolis at Athens.

(f) *The old dead tongues give us finest models and standards of taste.* The fathers of English classics lived on Greek roots and wore Roman clothes. Go to the Vatican, compare modern statuary with the fragments and specimens of the art that have come down to us from the age of Phidias — that will illustrate a higher fact in letters. We can learn perspicuity from Livy, compactness and vividness from Tacitus, simple elegance from Cæsar, life and light from Homer, majesty and dignity from Virgil, and the perfection of art from Demosthenes. He who would perfect himself in English must have access to these ancient fountains.

(g) *The Classics lead us furthest into the philosophy of all languages.* Thus it happens that the knowledge of Latin gives us the secret of all the modern languages. With this start a student can acquire a modern language in one fourth of the time he could without this knowledge. If I had to furnish a lad with four or five modern languages, I would prepare him for application by drill in Latin. In building a great temple the best investment is in derricks. I know an extensive contractor for painting and frescoing who makes his margins out of his complete system of scaffolding. For he says that “a

ten-dollar workman soon wastes a scaffolding in clambering up and down ladders." In finishing off this living temple with modern tongues it pays to hold the workmen at advantage with a broad footing in classical culture.

(h) *The study of the Classics aids in mastering many other branches.* Strength to handle sacks of wheat can be used to handle sacks of coffee. Every added church in a city full of material helps all the other churches. Every branch of industry developed in a community makes work and chance for other branches. Every hundred thousand people added to the population of a city adds another layer of greenbacks to the business property. Almost every science is labeled in Latin or Greek. The very names of classification involve this knowledge. As in the days of the Cæsars all roads led to Rome, so in knowledge if you would go into any field the shortest route is by the way of Rome.

(i) *The Classics lie on the threshold of the learned professions.* The lawyer can hardly enter or open his case without encountering terms that have refused to be translated. The physician can hardly write a prescription without plunging out of sight in an unknown tongue. No matter if the writ of the officer is not more terrible, or the mixtures of the physician more abominable, on account of the dead languages used in the process, there the facts remain. Whoever will get the kernel out of the nut must break the shell. The theologian is sealed up to these languages for his authority. The words he is to repeat and the good news he is to tell, fall from heaven in a strange language. However little he may care to display the original he ought to have the key to its secrets. It was not enough for me that a fellow student should read to me my father's letters; I wanted to read them first. It seemed to my young heart, so far and so many years from home, that I could see his form more distinctly while following the lines his aged hand had traced. Now and then my eye caught a dash or a blister on the paper that told me the great truth as nothing else could. I knew as I choked down the unutterable longing and turned again to my work, that though I might be shoving up out of boyhood, and he might be bowing toward age, still

his love followed me morning and evening, and his prayer carried my name into the holy of holies. So with the letters from our great Father; the preacher ought to read them first hand. There are signs, accents, silent letters, finger-marks, that tell the story as nothing else can. They open the gates and expose to our longing eyes the streets of gold and the palaces of fire and thrones of light. We gaze upon the King in His glory. He embraces us as a father. Our hearts feel the new life, and our lips touch the holy fire.

(j) *The study of the Classics is of efficient service in perfecting the orator.* This theme impresses me more profoundly as I advance in years. Speech is a divine gift, the chief characteristic of the human animal. It is the chosen instrument for the evangelization of the world. "By the foolishness of preaching" is the inspired order. While the church lives and men and women are assembled once or twice a week to hear, it can never be a secondary matter how the speaking is done. Horace says, "The poet is born, not made." I say of the orator, he ought to be born twice at least and then made. It is a significant fact that all the great orators have been great students and deeply versed in the classics. Demosthenes struggled more to master his disabilities than would be required to master any curriculum in the land, and his orations show a thorough acquaintance with all the knowledge of his time. Cicero made oratory his chief study, secured the ablest instructors, studied all the models from the past, practiced daily in Greek oratory as well as his mother tongue. Pitt and Fox were both trained by wise fathers who were themselves orators, with special reference to public speaking. They were steeped in the classics from early childhood. Both were almost as familiar with Greek and Latin as with English—reading, criticizing, studying the masterpieces of the ancients all through their years. Webster, who has extorted the honor of being the prince of orators, committed Cicero's orations to memory and kept himself familiar with the best classical culture.

The habits and studies of these men indicate on what the great orators feed. In this republic, where all interests of society are to be determined by popular assemblies, it is of the

utmost importance that Christians and patriots qualify themselves to control these assemblies. I tarry to add emphasis to the value of this power. I know that its public and ostentatious character has brought it into disfavor among many scholars. But I am thankful that the Northwestern has made special provision in this department in a way not surpassed, if equaled, by any of the institutions of the country. As we must have a vast amount of speaking, and increasingly so since the women have found the rostrum, let us see to it that it has the best foundation and divinest inspiration.

This argument is sufficient to indicate that large room must be made in a university for the study of the classics. Not every young man is adapted to these studies, nor will every young man be greatly profited by them. There is a large demand for cultivated brain and skilled labor in every department of life, and only part of the workers would be advantaged by the study of Greek and Latin. But there are large fields of mental activity where this training and knowledge are indispensable. When the age and circumstances and gifts of a student will admit of such a course, I would train him in the classical course as a mere culture and preparatory course. After that let him enter upon his professional or special course. Few men have any ability or culture to spare. The great work of life is untouched because no one is found worthy to open the sealed book. Men worry about place when they ought to worry about ability. There is no lack of opportunity. There are fifty pulpits in the land as good as the Plymouth pulpit. But where are the *Beechers*? Where are the men? There is room enough under this western sky for the tallest scholars of the age. But where are the *men*? Where is the material out of which to make them? There is no lack of demand and opportunity. There is too much room at the top. Brother, fit yourself for the kingly work, and God will send the anointing prophets. Humanity stumbles on in the darkness. The good cause languishes, and God patiently waits. Where are the *workers*? I wish I could sound this question into every home in the land, till the dreaming youth and slumbering maidens would leap from their repose, and make everlasting

ing covenant with heaven, saying each one for himself, "Come what may, wall, or wave, or mountain parapet, or fiery gorge, or rushing flood, or devouring death; come what can, I will obey the divine command, and move forward with the pioneers and scouts along all the lines of thought and up all the summits of knowledge."

The world is full of babes and children. WE WANT MEN—GREAT, STALWART, IRON-JOINTED, BROAD-SOULED, FATHOMLESS, *summitless, divinely-anointed, God smitten, kingly men*, to whom death or failure shall be forever impossible. This will take time, and it cannot be done by a short cut. It means patient and weary years. But what of that? Have we not all the future? Are we not immortal? We start out of the preparation of these years to march along the eternal ages in association and comparison with powers, and principalities, and dominions, and thrones of heaven. When I think of myself poised on my purpose, encased by my freedom, inspired and vitalized by the Eternal Spirit, standing up before God among the ancient ranks of being that rally around His throne and support the pillars of His government, then the chances of this life and the toil of time put on new majesty, and I rise to my kinship with God, and believe nothing impossible to him that willeth and believeth.

3. Next after the classics it may not be amiss to mention the *Modern Languages* as having a right to a place in the appointments of a university. While they are inferior to the classics for drill and in perfection of structure, they still have certain compensating advantages. They are the tongues of living people. We meet them in the street and in the mart, and in the caucus and convention. But more than this, they are crowded with the richest results of research and science. Charles V. said, "So often as I learn a language, so often I become a man." Happily there is no need to prepare the public mind for these studies.

4. *Mathematics claims an ancient inheritance in the university*. It would be difficult to exclude this science, if we would. We could find no weapon to smite either student or professor that did not involve the science itself, for it enters

into all our living. Building is preceded by the study of proportions and quantities and strength of materials. Machinery (and everything except breathing is done by machinery) is only solved and illustrated problems. The drill in this study, from addition to the computation of the orbit of the double stars, is unequivocal. The student who cuts a paraboloid of revolution from a given cone will not need watching while his work lasts.

5. *The Natural Sciences* have crowded themselves into the curriculum, and have maintained the struggle for existence with marked success. They are of nature, and are in league with events. You might as well argue against shadows, object to earthquakes, forbid eclipses, and anathematize comets, as to resist natural sciences. The real question is not whether we will admit them to the course, but rather will they leave anything else in the course. Protestantism cannot oppose any science, but superstition may well do it. Like God's revealed Bible, natural science will put down superstition unless superstition puts it down. If her people study science, that will ruin the saints and the decretals. If they do not, that will ruin them, for they cannot compete unless they have equal chance in discoveries and appliances. Thus in either case the doom of superstition is fixed. The physicians, next after the restless and robbed heart of mankind, have been the great enemies of superstition. The new-culture men are now in the field as their allies. The only course for Christian intelligence is to accept the situation, welcome all light, walk down into the new field, and find God back of the last analysis.

6. The *Technological courses* are the consummation of these advancements in science. They are schools of knowledge instead of culture. They aim to apply the sciences; they not only tell how it has been done, but they do it; they rely upon experiments; they claim to fit a man for life. As a chemist he can verify all the theories by experiment. In physics and in all departments the student must test by appliances all the theories of science. In natural history he is expected to be familiar with every rock, and stick, and weed, and to have an acquaintance with every bird that flies and fish that swims; to know intimately, or to have been introduced to, every kind of

reptile and insect. Such an acquaintance cannot be gained in the half-hours of the old-culture course. Days and years in the midst of the best appliances, under the inspiration of truth, hunting on the fresh track of some new law skulking in some neighboring thicket or glen — these are necessary to give this department an insurance of results.

This cause needs an advocate no more than the almighty dollar needs one. Courses of training that deal wholly with the arts of living, with the production and manufacture and transportation of the necessities and comforts of life, can always justify their existence in a practical community. You cannot go into your house or into your office without the ministration of these senses. The proportions of beauty and of strength that make your home safe from accident and attractive to your eye, come from the appliances of science. Every article of raiment, every mouthful of food, every tint of beauty and form of use, every appliance of comfort and article of luxury, comes from scientific skill. Wherein it succeeds it is of science — knowledge of nature's laws. Wherein it is outside of this knowledge and these laws, it always fails. There is not one question of our well-being in the whole field of our activity that is not touched and determined by science applied. It is estimated that nature unaided would support only one in ten thousand of her children. Think of the machinery that toils for us and carries the burdens of humanity. Yonder island shivers under the motion of six hundred millions man-power of unconscious industry. Not a wheel goes round, nor a punch comes down, nor a hammer falls, nor a saw starts, nor a knife cuts, nor an auger bores, nor a tool moves, nor a shuttle flies, nor a spindle sings, but it is an illustrated principle in science. Do you telegraph to your office, to your factory on the branch, or to your consumer on the other side of the world? That is the perfection of science. I never send a dispatch but I feel as if we were leaping the impassable gulf between us and the infinite. But telegraphing is not the whole of science. Your morning paper that brings to your table every part of the known world and reports of the slumber and safety of almost every individual on earth (for if they are not mentioned we

know that nothing has happened to them) needs something beside the telegraph to actualize it. The paper must come by machinery that hears and obeys our wishing. Foundries must toil on every hand. Laboratories must experiment and analyze and combine for given ingredients of this result. Power presses, things of life that could take a distinct piece from each postoffice under our flag and still be short by several hundreds of pieces, these great presses must be fitted into perfection. Then, too, all the gigantic machinery of the railroads must be in perfect order to consummate the enterprise. Let a switchman oversleep or a wheel leave the track, and all the other appliances are frustrated. In short, your morning paper is a late blossom on the stalk of civilization, and but for the inventions and victories of science it would not be possible. The college of technology concerns itself altogether with the knowledge of these sciences and their application to the questions of life. It also touches life in a most vital way. We are in the midst of mysteries that are ready to be solved, and are surrounded by powers that are waiting to be used. All that we need is to wake the magician that can break the spell of our blindness, and we shall see more helps than we have ever yet mustered. There is fuel in the air; somebody must cord it up. There are railroads and steamships in this sea above us; somebody must build the depots and the docks. There is air for us in the sea; somebody must make us as good chemists as the fish. Provide air and fuel, and the vales and glens of the ocean might make good summer residences. The great truth is this—we are only at the threshold of possible knowledge.

This college of technology purposes to furnish the keys and lanterns for further discoveries. It can also do great service to the state—now requiring more natural science to be taught in the public schools—by opening its laboratories during the summer vacations and giving seasonable opportunities for the great company of teachers to perfect themselves for their duty. The college of technology offers a course of studies sufficiently protracted and searching to justify the bestowment of the honors of the university.

7. *School of Theology.* This has always had a place in the university. Universities are the out-growth of more ancient schools for religious instruction. Not only have these teachers been abreast of their times, but in all early ages they have monopolized and controlled the learning. To-day the advancement in knowledge gives the ministry no alternative; they must study or go under.

8. *Department of Law.* This needs no defense in theory, though it may need emphasis in practice. This profession has always been held in high esteem, and facilities for its improvement are seldom wanting. But at no period in the history of our civilization has there been greater need of exalting and honoring this profession. Possibly the pulpit and the press do most to mold public sentiment, and so make free government possible. But next in power stands the bar. The honor of the country is quite as much in their charge as in any other. The legislatures of the country in its different parts are controlled by the bar. The final appeal is always to the bench, and without an honorable and learned bar it will be impossible to maintain a worthy and unimpeachable bench. The weak place, the place of final trust and authority in our government is not in the second term nor in the third term of the executive, nor is it in the conservative senate nor in the volatile house. But it is in the supreme court. We have witnessed legislation changed, nullified, extended in the interest of localities and prejudices, by opinions of the bench. We can illy afford to lower the tone of this supreme authority. The streams that fill this sea must be purified and exalted in character and honor. The bar — not second in manliness and honor to any other profession — must be reinforced by scholars and Christian men, men with views of public interest broader than personal ambition and wiser than selfish schemes. Christian patriots can well afford to put their treasures into a college for law in a way to secure the most exalted and honorable management. A man great in his profession and great in his *character*, from the head of a law faculty could make a great impress upon these Northwestern commonwealths, and render incalculable service to the republic. From such a throne he might call into being

a body of learned men who would so mold the public mind that financial lobbying would be understood to be what it is — *not professional service, but bribery*; and special legislation would rank *not as statesmanship, but as treason*. All honor to an honorable bar! Let the university come to its steady and persistent support.

9. *The Department of Medicine* is one of the essential elements of a university. Even when it had few of the characteristics of a science; when it merely observed and guessed, seeking for arbitrary remedies; when no small part of professional power was vested in semi-incantations and charms; and when the wiser men of the profession relied upon nature and nurses on account of their helplessness, knowing that they really knew next to nothing — even then the schools were founded, and flourished. It is the interest in this science, and these the goodly thinkers that have illumined the profession, that have made this science what it is — one of the foremost philanthropies of the age. Though medicine has an ancient and honorable place in the very idea of a university, yet I cannot dismiss this branch of university work without adding my appreciation of a class of men who endure all hardships, sacrifice all personal liberty and brave all dangers for the comfort and well-being of others. Their work allies them to One who went into soul-healing through body-healing.

10. *Department of Philosophy*. This is germane in its construction and history, but is more general in its character. Philology, in which, it has been sarcastically said, “the vowels are nothing and the consonants not much more,” is growing into large proportions. History is enjoying a revival. It is turning its searching glare, not chiefly to what a few kings did and said, but to what was done and said by the people. It is becoming a narration of their customs and codes, a description of their food and raiment, an insight into their houses and temples. Here, too, must be classed English literature, that is forever rapping at the doors of the university, asking to be allowed to crowd out the older studies. Political science, called thus because it usually involves neither politics nor science, is

studied in every government, and by every man who trades, be it ever so little.

Moral and intellectual philosophies, challenging the world's thought ever since the world had any thought, still plunge on in fathomless seas, and the fine arts, in all their old and new phases touching the elegancies and melodies and rythms of life, giving a finish and perfection to civilization, are only in their infancy. All these and many others that might be enumerated make up the department of post-graduate studies and investigations that must find a home and advantages in the university.

III. THE MORAL AND RELIGIOUS CHARACTER OF THE UNIVERSITY.

This concerns either man or God, and this part of the subject may be arranged about these two centers:

1. *The university must be no respecter of persons.* Her advantages cannot be conditional upon complexion, blood, or sex. America has outgrown all doubts on color and race. There may linger some concerning gender. These cannot long remain in the increasing light of this age. Nature is older than the oldest American university, and when it becomes an issue between these parties the friends of fair play need not be in doubt as to what will be the result. This week we have a rumor, which, true or false, will prove a prophecy, that Nature has triumphed, and the women enter old Harvard. Co-education begins by God's plan in the family, and is continued in the public school, and no one objects. It is folly to fear more as danger diminishes. Without creating distinctions which do not exist except in our thought or in our customs, we will be safe in assuming that there is no danger that our daughters will know too much. We do not need to legislate against their intelligence. With the doors open before all, there will follow without regard to sex the endeavor of the most aspiring, and the "survival of the fittest." Opportunity is often ability; a chance is often a victory. Without reference to the old doctrine of appetency, experience demonstrates that motive and opportunity for a given activity in any class or community develops

capacity for that activity. This law holds over the education of women. In 1863 the University of Cambridge reluctantly consented to admit Englishwomen to university examinations with a view to give them definite standing as teachers. At the first examination ninety-one candidates presented themselves, of whom fifty-seven failed; two years later one hundred and thirty applied, of whom only twenty-eight failed. This succeeding ratio has steadily increased till now the examiners nearly always accredit the girls with the most thorough acquisitions. The demand for a fair and equal chance hardly needs argument. The republic says "any one that can, may;" experience says intelligent men must have intelligent wives. The mother more frequently than the father transmits the fiber and character; nature requires that great men should be preceded by great mothers. A slave mother in Tennessee by industry and ability purchased her own and her children's liberty. She went to the Methodist preacher in the town and said, "I am free; I have three sons; where can I make men of them?" He said, "In Liberia." She went; one of the sons returning to America graduated in medicine in New York and became the ablest physician in the republic of Liberia; a second son became the first colored bishop of the M. E. Church; the third son became the first president of the republic of Liberia. There was a vast amount of stock in that "old black woman." I recall but two other fountains so full of greatness: one on the island of Corsica,—the mother of the Bonapartes, that gave to Europe revolutions and emperors; the other on the island of Great Britain—the mother of the Wesleys, that gave to mankind new hope and a new evangel. I crave for my country more than all things else, mighty mothers; given these, and Columbia shall stand a thousand years and nothing shall be impossible to her.

2. *The university must be a Christian institution.* Christianity presents a vast array of facts. With but few exceptions it has written the histories, inspired the books, sustained the schools, and developed the civilizations of the world. Its sacred books are the noblest and oldest classics, and its conscious experience is as much a subject of investigation as any other class

of facts. The reports of consciousness concerning conscience and spiritual comfort and spiritual testimony are as worthy of thought as the reports of consciousness on any other state of mind. The facts of prayer are as well established as the fact of gravity. The fact of transformed character, of kindled affection, of exalted purpose, of heroic living, of triumphant dying, are as much facts as the growth of vegetation or the circuit of the stars. A university must give these great classes of facts a fair chance. While it is demanded that the church must accept facts and abide by results, it is not too much to expect the same from universities. On the supreme subject there is no excuse for evasion or ambiguity. The trumpet must give no uncertain sound. While we welcome all facts and all light we accept Christianity as a fact and Christ as the light of the world. We do not arraign the apostles before the bar of the university and keep them on trial for perjury; but we send them about their work. The university stands for the defense as well as for the discovery of truth. In virtue of her charter she is under obligations of loyalty to the interests of the republic. These are the interests of a Christian nation, for such we have been from the beginning. We were born out of the struggles of conscience. We came here exiles for conscience. The Declaration of Independence recognizes our inalienable rights as from God. We hold days of thanksgiving to God. Public officers take oath in the name of God. Legislative assemblies have chaplains. The army and navy have chaplains as commissioned officers. The state exempts church property from taxation, and protects the sanctity of the Sabbath. Blackstone says, "Christianity is a part of the common law of England," and our state enacts the common law of England. And Daniel Webster, in the Girard will case, said, "Christianity is the law of the land." This Christian nation has a right to expect that the educational institutions will be Christian. It is difficult to understand how universities can be anything else. They take the youth of the land from family altars in the formative period of their lives. They are under most solemn obligations to shield them as far as may be from the floods of temptation that threaten to overwhelm them. And more than

this, the youth need the partial support of the gospel. For in this land, in the light of the Sun of Righteousness, mere morality divorced from religion has no more warmth than a painted fire, and no more life than a mummy. God's Son came as the revelation; Christianity and knowledge were joined by eternal decree, and it is too late in the centuries to divorce them. Learning has always been the friend of Christianity. The great torches that illumine the centuries behind us were kindled by the fire on the holy altar. I would rather lay our foundations on a southward floating iceberg, or on the crest of a volcano, or on the heaving bosom of an earthquake, than to consecrate them to irreligion, immorality, and skepticism. Understand me — I lift my voice for Christianity, not for sectarianism. I regard sectarianism as disguised skepticism; it doubts the truth; it rends the seamless garment; it is a whited sepulcher.

Denominationalism has its place in providence, but not in a university. Inside the university the religious convictions of every student must be sacred. The different Christian churches must be able to send their children here without endangering either their faith or their virtue.

IV. THE COMPONENT PARTS OF A UNIVERSITY.

These may be briefly sketched as the agents and the instruments —

1. *The agents* comprise the individuals that make up its intelligent force.

(a) The Trustees precede and underlie the other agents. In the simpler forms of civilization and in more genial climes a solitary old philosopher sitting in the shade of a tree, or wandering by the banks of a stream, constituted an institution — a university in a very limited range of the idea, and a very poetical and extended use of the word philosopher. But in this civilization there must be organized and actual and deathless corporations, touching all sides of society and life. This something called a university is incorporated and lodged in a board of trustees. This board receives power and funds in trust for educational purposes. They do their work through

delegated bodies under general directions. They commit business to an executive committee that centers around an agent. They do their instruction by another committee known as the faculty that centers around the president. The trustees are no small part of a university. They may be open to advice from the president, but the final power of action is with them, and in this power inheres the responsibility. If the university fails they are to blame. If it succeeds to them will belong the praise. Their committees may do the work, but they are the instruments of the board. Another fact supporting this view of the responsibility is this. The final force under God is money. With money competent professors can be secured, suitable buildings can be erected, and all helpful and needful apparatus procured. This money power is vested in the board. They must then be men who know how to create and how to use money. They must call it out of the air, or dig it out of the earth, or pull it out of their pockets, or resign. It must come from somewhere; and they have no more right to hold the post of trustees and not furnish the funds to the extent of their ability, than the professors have to hold their places and not do the teaching. They must be men of courage and faith and ambition; courage to undertake great enterprises, the faith of Columbus, and ambition to achieve results worthy of this age and of this latitude and longitude. The first question is money. Brothers, this we must create. There is money enough in the church and in the patronizing territory. We are to command it. While it is an honor to be a trustee, it is more than honor, it is a holy trust from the church, which must be met under her supervision and under the eye of God.

(b) *Professors* are an indispensable part of a university. Tutors and instructors may do for certain work, but they cannot take the place of professors. The Professor must be a man with the sixth sense that will help him always in advance. As Melchizedek met Abraham returning from the slaughter of the kings and blessed him, so the student must meet the professor returning conqueror from advanced fields and so constrained to bless him. He must have but one, all-absorbing purpose, and that his work. He must have the light of a single

eye. He must have the vision of a prophet, thus to surprise the secrets of the king's bed-chamber. He must have the scent of a bloodhound, that neither rock nor air and hardly flood can foil, thus to pursue truth. He must be able to live on promises, for not more than once or twice in a score of years will he find a kingly germ. Like a saint he must grow richer as he declines in fortune. Like a lunatic he must grow happier as he recedes farther from his goal. Like gravity he must be incapable of wearying, and sleepless as the tall angels around the throne. It is not necessary that he should go to his recitation-room like Neander with a servant following him with his pants; or that he should go into his lecture-room like Dempster with his collar wrong side before; or that he should crush his hat in his desk and put his manuscript on his head like Thompson. But should any of these things transpire, the man, the soul and brain, must project so far that it shall fill up the omission.

(c) The *students* are the third class of agents. The ideal student never comes, the actual student is what we want. He is a compound of opportunity, application and ambition. The chief element in this part of the agency is numbers. Then out of a thousand some will be tall enough to be seen round the world. This tallest one fixes the reputation. This question of numbers is largely in the reach of the trustees. It is under the great law of supply and demand. Make appointments for a thousand students and soon they will crowd into your halls. It is like any business—the great fortunes are made by wholesale dealers. The margins in real estate have been on acre property. You can handle a large church more easily than a small one. You can handle a great university more easily than a small one.

2. *The instruments* only need enumerating. Foremost is that which is most difficult to command—money. This is as necessary as air. The blessing of God is above all else; without that we had better disband. But the blessing of God is a fixed factor. He comes into all open hearts and upon all helpful institutions. God is all right, waiting for a chance for something to bless. He comes upon universities as certainly as water seeks the sea. This constant factor being present the

first contingent element is *money*. There can be no progress without it. It is the stimulus of this war. But it should always be remembered that it is of value only as a means and not as an end. It is a trust fund — a fund in trust for an object. And its only value is in procuring the appliances for that object. This includes *buildings*. There must be provision for recitation and lecture rooms and laboratories and dissecting-room and observatories and art galleries and conservatories and museums and libraries and chapels and dormitories and other necessary buildings — not last or least among which is an American gymnasium. All these buildings need furnishing and this includes a vast amount of illustrative apparatus. Where in the haste of this hour I have failed in asking, the deliberate wisdom of the trustees must not fail in giving. Thus far I have considered some of the reasons for the existence of the university — the work she is to do, the spirit in which she is to do it, and her component parts. Much of the argument has been so condensed as to be but little more than a table of contents. Though the details have hardly been touched, yet a university puts on vast proportions. Only God can measure the privileges and the responsibility.

V. WHAT THE NORTHWESTERN UNIVERSITY HAS ALREADY REALIZED.

We cannot avoid asking this board of trust, these professors and this great company of friends, What has the Northwestern done? Is it justifying its claims to university honors? Let me pause here long enough to say that my sympathies are with weak institutions where noble and godly men are toiling and starving in the interest of the cause of God. Knowingly I would not add a feather to their burdens. I only ask in the interest of young men and of the church that confides in them, that they will push up their standards to the highest point, and when a man graduates that he shall have had a full chance. An institution has a right to be a college even if it has but one course of study, but one idea; more than this, it has a right to be a university, provided its faith sees in the future the various departments of instruction. Institutions are usually born both young and small; time corrects the first mistake, but

the other is too apt to become chronic. I pray God to deliver them all from this calamity. Every institution that honestly does its work helps so much. Every torch and taper helps to confound the darkness. Yet I must ask, Is the Northwestern justifying her university honors? In reply, I will only state what she has accomplished. Her history is brief, measured by the pointers of the clock. It is only eighteen years since she opened her doors to students. There are other measurements more just as well as more imposing. The first notable accomplishment was *being born*. There is hardly a state in the Union that has not great institutions whose first trouble is in failing to be actually born. The Northwestern, carried for years in the brain of the president of trustees, and in the hope and courage of the men I see here to-day, came to individuality in the office of Judge Goodrich, in the city of Chicago, on the 31st day of May, 1850. She was consecrated by praying and devout men to the cause of God, and from that hour has been pushing steadily up into her plans.

2. *She has also a site.* Once in the world, the university had to be somewhere, and here she has been for years. If the foresight of the founders had been as good as their judgment and experience, they would not have gone anywhere else. Here all things converge. Just out of the great city, and so out of its dust and din and saloons and great temptations, yet near enough to command the springs of being and the sinews of war, we are in the center of the church and of the continent on this highway of the nations — in this great valley that could feed mankind and yet shall hold populations by the hundred millions. Our climate is cool enough for a summer watering-place. Our little city is both healthful and accessible. Everything in the site is realized.

3. *Foundation.* This means in all departments about two million dollars. The ground has grown to such proportions that gravitation, shifting, turns toward the university. It is too large to disintegrate. It has now the support of the word — “to him that hath shall be given.”

4. *The professors and instructors* seem quite respectable, both in number and ability. Already the staff contains

more than fifty experienced educators — men cultured and experienced in the leading institutions of America and Europe.

5. The departments or colleges already in vigorous operation or inaugurated this anniversary are the first indications of our title. Foremost is the *College of Literature and Science*, with a full corps of able professors, with an honorable history among educational men, and with a wide variety of culture-courses.

6. *Garrett Biblical Institute*. Resting on a distinct foundation, and under a distinct board and separate management but most intimate relations and interchange of work, it is to the university all that could be asked in theology. It gives the church work of the highest order.

7. *The Medical Department* (the Chicago Medical College) has established a right to first rank of medical schools in this or in any land, by the number and ability of its professors, by the extent and thoroughness of its curriculum, by the genuineness and accuracy of its instructions, and by the variety and richness of its auxiliaries.

8. *The College of Technology*, organized and ordained by the board at this session, starts out with liberal appointments, with a body of eleven professors and instructors, and with all the provisions and appliances in laboratories and instruments necessary for its successful operation.

9. *The Preparatory Department* also deserves mention. Its size, the vast amount of work it is doing, and its importance in its relations to all the other departments, make it in itself in many respects not inferior to many institutions of the land with much higher titles.

10. *The Woman's College* is an added grace as well as virtue. Their accommodations and achievements entitle them to large credit. This day this fair daughter of the church comes to this maternal mansion, raps gently on the door, and behold! the door swings round on its hinges, and the Woman's College takes her seat gracefully among the colleges of the university. She comes with a good dowry. Now the homes of the Northwest can feel that their sons and daughters are cared for in our

their precious treasures; to deepen our channels and lengthen our rivers; to improve our thoroughfares and increase our transporting capacity; to dredge our harbors and signal our coasts and illumine our cities; to save our ballot-box from brutality and our juries from bribery; to deliver our courts from partisanism and our legislative halls from corruption; to protect our sick-chambers from empiricism and our bar from venality; to exalt our reasons above skepticism and our faith above superstition—thus I see her, with the beauty of the morning on her cheek and the glory of eternity on her brow, quickening our sons and daughters into kings and queens by the light of her eye, by the inspiration of her smile and the fragrance of her presence. Coming into this work I have little to say that is personal. I stand among my friends. I could not tell you anything new, for I have been in your midst ever since I was here as a student. I am here by choice and with the fullest approval of my judgment. I have no other work or ambition than to do at my best the work given me in the order of providence. I expect success, for I am surrounded as I know by a *faculty* of wise and prudent counsellors, and sustained by a board of trustees whose character years ago I learned to emulate, and I know that God always lives and gives wisdom to them that ask. He knows my needs and that I cling to Him. I hesitate to put on a mantle worn by such men as Hinman, Foster, and Haven—men whose names fill the church; and I am oppressed with a care of the youth. They are in my heart as if they were my own sons and daughters. My best advice and time shall be given to them individually. This care shall be the last neglected. As I enter the solemn responsibility, I implore the prayers of the church and the blessing of Almighty God.